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THE CLERGY REVIEW

VOLUME XIII.
No. 9

SEPTEMBER
1937

Chairman, Editorial Board :
HIS GRACE THE ARCHBISHOP OF LIVERPOOL

Editor :
REV. T. E. FLYNN, Ph.D., M.A.

THE UNIVERSE
184, Strand, London, W.C.2

Monthly: 10s. or 2.50 dollars per year post free.

Single numbers, one shilling.

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BOOKS RECEIVED

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GRACE AND THE SACRAMENTS, by Rev. Clement Crock, A Year's Discourses. (London: B. Herder. 293. pp. 12s.)

DISCIPLINARY DECREES OF THE GENERAL COUNCILS, by Rev. H. J. Schroeder, O.P. (London: B. Herder. 669 pp. 25s.)

CATHOLIC RELIGION, A STATEMENT OF CHRISTIAN TEACHING AND HISTORY, by the Rt. Rev. Charles Alfred Martin, LL.D. Popular Edition, Revised. (London: B. Herder. 486 pp. 3s.)

CANON LAW DIGEST, Officially Published Documents Affecting the Code of Canon Law, by T. Lincoln Bouscaren, S.J., LL.B., S.T.D. (Vol. II, including 200 Rota Cases.) (Milwaukee: The Bruce Publishing Company. 313 pp.)

PHILOSOPHIA SCHOLASTICA Secundum "Rationem, Doctrinam et Principia" S. Thomae Aquinatis, Ad Usum Seminariorum (Vol. I), by Franciscus Xav. Calcagno, S.J. (Naples: M. D'Auria. 467 pp.)

MORALE SOCIALE, by Joseph Folliet, docteur en Philosophie Tomiste. Collection "Bibliothèque Catholique des Sciences Religieuses." Two vols. 24 francs. (Paris: Bloud & Gay.)

LES DERNIERS TEMPS, by le Comte J. du Plessis. (Paris: Desclée de Brouwer. 224 pp. 15 francs belges.)

VERS LE PERE, Recueil de Meditations, by Emile Guerry. (Paris: Desclée de Brouwer. 392 pp. 18 francs belges.)

LE TRES REVEREND PERE LOUIS BRISSON, by P. Dufour. (Paris: Desclée de Brouwer. 400 pp. 32 francs belges.)

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THE CLERGY REVIEW

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THE SCOTTISH EDUCATION SYSTEM

So many enquiries are made as to what the "Scottish System" actually is, that we have had the following objective statement prepared. It is written by an English teacher who spent three years in Scotland and had the opportunity of observing the system in action.

THE POSITION BEFORE 1918.

PREVIOUSLY to 1830, all costs of education in Scotland were borne locally. There was a school in every parish, but the appointment of the schoolmaster was in the hands of the Presbytery and only those who had subscribed to the Confession of Faith and formula of the Established Church of Scotland could be appointed.

1830 brought about one change: the Treasury was made by Act of Parliament to undertake part of the costs of primary education in Scotland. After 1861 teachers were no longer obliged to subscribe to the formula, but had to give an undertaking that they would teach nothing contrary to it. Catholics and Episcopalians, therefore, still needed to keep their own schools and, of course, had to accept the full financial burden.

In 1872 a further Act was passed by which voluntary schools could be surrendered to the School Boards, but if such surrender took place, the education was to be the same as in the other schools. The "Conscience Clause" could be invoked, but in all other matters the education given would be under the ægis of the Presbyterian Church of Scotland.

Voluntary schools, however, were recognized as part of the

educational system of the country and were entitled to grants from the Treasury though not from the local rates. Until 1889 fees were payable by parents sending their children to public elementary schools, but in that year they were abolished. Thus parents of Catholic children were at a disadvantage compared with their Presbyterian brethren and the whole Catholic body was committed to an undertaking which must increase with the years. The Catholic population was growing and was already no small fraction of the total population.

ORGANIZATION.

It is necessary to make a clear distinction between the Department and the Local Authority. The former is a department of State similar to the Board of Education in England. It has an office in Whitehall and another in Edinburgh. H.M. Inspectors of Schools in Scotland are appointed by and subject to the Department. As is shown in the Act, the Department is the arbiter in matters of dispute.

The Authority is local. Under the 1918 Act, this body was to be elected for the purpose in each county and in the five burghs of Edinburgh, Glasgow, Aberdeen, Dundee and Leith.

But in 1929, the Local Government (Scotland) Act came into force, and did away with the *ad hoc* education authorities. The power is transferred to the County Council outside the five burghs and to the Town Council within them. Each Council must appoint an Education Committee from its members and must also co-opt to it some who are not members of the Council. There must be at least one co-opted member in respect of the transferred schools of any denomination.

This new method whereby a Committee of the Council is the responsible body in educational matters has been criticized on the ground that in the course of an election for the County or Town Council, educational requirements are seldom remembered. Also some who would be quite prepared to serve on an education authority are not so ready to be members of a town council, especially as the latter is generally elected on a party issue. So far, however, the new committees have worked with the ecclesiastical powers as comfortably as did the old authorities.

THE ACT OF 1918.

The section of the Act which directly affects Catholic schools is 18—Transfer of Voluntary Schools.

1. It shall be lawful at any time after the first election of education authorities under this Act for the person or persons vested with the title of any school which at the passing of this Act is a voluntary school within the meaning of the Education (Scotland) Act, 1897, with the consent of the trustees of any trust upon which such school is held, to transfer the school, together with the site thereof and any land or buildings and furniture held and used in connection therewith, by sale, lease, or otherwise, to the education authority, who shall be bound to accept

such transfer, upon such terms as to price, rent, or other consideration as may be agreed, or as may be determined, failing agreement, by an arbiter appointed by the Department upon the application of either party.

This clause has already led to one case of doubt. If the Church leases the property to the Authority, can it, at the expiry of the term of years, compel the authority to purchase? This question has not been tried in the Courts of Law, but different opinions have been given by Counsel.

As will be seen later, the permissive phrases are largely cancelled by a subsequent clause. There is no real option for school managers, for if transfer is not effected within two years, the grants from the Treasury will cease.

2. Any grant payable to a transferred school which has accrued in respect of a period before the date of transfer shall be paid by the Department to the Education Authority to whom the school is transferred, and shall be applied by that authority in payment of any liabilities on account of the school then outstanding and, so far as not required for that purpose, towards the maintenance of the school.
3. Any school so transferred shall be held, maintained, and managed as a public school by the Education Authority, who shall be entitled to receive grants therefor as a public school, and shall have in respect thereto the sole power of regulating the curriculum and of appointing the teachers.

Provided that—

- (i.) the existing staff of teachers shall be taken over by the education authority and shall from the date of transfer be placed upon the same scale of salaries as teachers of corresponding qualifications appointed to corresponding positions in other schools of the same authority;
- (ii.) all teachers appointed to the staff of any such school by the education authority shall in every case be teachers who satisfy the Department as to qualifications, and are approved as regards their religious belief and character by representatives of the Church or denominational body in whose interest the school has been conducted;
- (iii.) subject to the provision of section sixty-eight (Conscience Clause) of the Education (Scotland) Act, 1872, the time set apart for religious instruction or observance in any school shall not be less than that so set apart according to the use and wont of the former management of the school, and the Education Authority shall appoint as supervisor, without remuneration, of religious instruction for each such school, a person approved as regards religious belief and character as aforesaid, and it shall be the duty of the supervisor so appointed to report to the education authority as

to the efficiency of the religious instruction given in such school. The supervisor shall have right of entry to the school at all times set apart for religious instruction or observance. The education authority shall give facilities for the holding of religious examinations in every such school.

This sub-section has been observed without any disagreement by all the authorities. The management of the transferred schools has been conducted as efficiently as that of the other schools and the improvement and upkeep have been given every consideration.

The teachers have been put on the same footing as those in non-Catholic schools. This has meant a considerable increase in their salaries and those who wish to devote themselves to teaching on behalf of the Church are no longer asked to make large monetary sacrifices. In one county before 1918 the average salary was £90! After this Act the average was £200.

For convenience, Catholic teachers, after they have obtained the necessary professional qualifications, seek the ecclesiastical approbation, and appointments are thereby filled immediately in cases of urgency.

Before 1918, various schools had been founded and staffed by Religious, but their number was not, as in England, large. With the passing of the Act many people assumed that they would be dispossessed or that their numbers would diminish. This has not been the case; Religious, if they have the professional qualifications, can be appointed by the authority and are paid the same salary as lay teachers. In general, the authority learns the wishes of the ecclesiastical superiors and there has been no disagreement so far.

There has been complete accord over the religious time-table. The addition of the word "observance" to "religious instruction" has enabled us to insist on holidays on Feasts of Obligation, to take the children to church during school hours and to arrange choir practices in those parishes where the children sing in the church. The consent of the Authority has to be asked for any deviation from the normal time-table, but this can usually be obtained without difficulty. Any arrangements made previous to transfer stand, and where school-chapels were in use before 1918, the use for Mass is permitted. Difficulties are not usually made about the use of the school buildings for meetings connected with the church. Naturally, we cannot insist on too many exemptions from the general regulations, but the wording of the Act is sufficiently generous.

It is usual to appoint the local priest to the position of supervisor of religious instruction and his right of entry has never been criticized. In addition to his duty of supervising religious instruction, the local priest is usually appointed by the bishop to the School Management Committee. It is required by the Act that there shall be on this committee one member representing transferred schools if there are any such in the Com-

mittee's area. Membership of this gives a right to enter the school at any time.

In addition to the report to the education authority, the supervisor submits a report to the Ecclesiastical Superior.

4. Any question which may arise as to the due fulfilment or observance of any provision or requirement of the preceding sub-section shall be referred to the Department, whose decision shall be final.

There are other clauses in which the final decision is declared to rest with the Department, giving it an over-riding power.

5. After the expiry of two years from the passing of this Act no grant from the Education (Scotland) Fund shall be made in respect of any school to which this Section applies unless the school shall have been transferred to the education authority, and as from the expiry of that period the Education (Scotland) Act, 1897, shall cease to have effect: Provided that the Department may extend the said period in any case where, in the opinion of the Department, further time is required for the completion of a transfer.

As already remarked, this clause removes the permissive aspect of the first clause. As the provisions of the Act had been submitted to the Holy See in the course of the negotiations, the pressure suggested here was applied with the consent of the ecclesiastical superiors. It is unnecessary to say that all Catholic schools to which the Act referred were transferred to the Authority within the time limit.

6. This section shall not apply to any residential institution which is either:—

(a) a school for blind, deaf or defective children, shown to the satisfaction of the Department by the person or persons vested with the title of the school to be attended largely by children whose parents or guardians are resident outwith the education area in which the school is situated; or

(b) an orphanage shown to the satisfaction of the Department by the person or persons vested with the title of the orphanage to be required for the proper education of children destitute of efficient guardianship.

The place chosen for residential institutions of this type is generally subject to conditions other than the local density of cases. It would, therefore, constitute a hardship to the rate-payers of a district if the burden of such schools was to fall on the local authority.

7. A school established after the passing of this Act to which this section would have applied had the school been in existence at that date may with the consent of the Department be transferred to the education authority, and the provisions of this section shall, with the necessary modifications, apply to any such transfer and to any school so transferred.

8. In any case where the Department are satisfied, upon representation made to them by the education authority of any education area, or by any church or denominational body acting on behalf of the parents belonging to such church or body, and after such enquiry as the Department deems necessary, that a new school is required for the accommodation of children whose parents are resident within that education area, regard being had to the religious belief of such parents, it shall be lawful for the education authority of that area to provide a new school, to be held, maintained, and managed by them subject to the conditions prescribed in sub-section (3) of this section, so far as those conditions are applicable; the time set apart for religious instruction in the new school being not less than that so set apart in schools in the same education area which have been transferred under this section.

These two sections can best be taken together. Undoubtedly they endow us with the power of forcing the local authority to build schools in the future or to purchase schools which we build ourselves. The decision as to the necessity for the school rests with the Department and not with the authority. In the most discussed and contested case, that at Bonnybridge, the ecclesiastical authorities built and equipped a school and then invoked sub-section (7) of this Act to compel the Local Authority to accept the transfer. As the school had been approved by the Department and was in receipt of the Treasury grant, the House of Lords supported this interpretation of the Act.

These two sub-sections clear the ground for the future development of Catholic education in Scotland and make it certain that, as long as this Act persists, we need incur no financial responsibility for our schools.

9. If at any time after the expiry of ten years from the transfer of a school under this section, or from the provision of a new school as aforesaid, the education authority by whom the school is maintained are of opinion that the school is no longer required, or that, having regard to the religious belief of the parents of the children attending the school, the conditions prescribed in sub-section (3) of this section ought no longer to apply thereto, the authority may so represent to the Department, and if the Department, after such enquiry as they deem necessary, are of the same opinion and so signify, it shall be lawful for the education authority thereafter to discontinue the school, or, as the case may be, to hold, maintain, and manage the same in all respects as a public school, not subject to those conditions;

Provided that in the case of any school which has been transferred to an education authority under this section, that authority shall in either of those events make to the trustees by whom the school was transferred, or to their

successors in office or representatives, such compensation (if any) in respect of the school or other property so transferred as may be agreed, or as may be determined, failing agreement, by an arbiter appointed by the Department upon the application of either party.

The first part is only to be expected. If we surrender the property, the disposal of it belongs to the local authority when its purpose is no longer being fulfilled. In fact, during the eighteen years of the Act's working, only a very few schools have been closed, and those very small ones.

The second part raises a possible question. When school-chapels have been transferred, we have been allowed the use of the chapel for as long as we may need it. In the event of a school which is also a chapel becoming unnecessary, it would seem that compensation for the loss of the chapel would be a normal proceeding. There is a further question of amenities. Several schools are adjoining or in the grounds of convents. It is probable that this would be a case for compensation. One thing is clear. If the local authority find that a school is no longer necessary, alternative accommodation must be provided for Catholic children.

10. Section thirty-nine of the Education (Scotland) Act, 1872 (which relates to consent to transfers of certain schools under section thirty-eight of that Act), shall, with the necessary modifications, apply to transfers under this section as it applies to transfers under the said section thirty-eight.

These ten sub-sections complete section 18. We need not print out the rest of the Act, but merely refer to it.

Sections 1 and 2 deal with the election of local authorities and are already changed.

Section 3 defines the duty of each authority to submit a scheme of management to the Department. This includes the establishment of School Management Committees.

Sections 4, 5 and 6 cover the other duties and powers of the authority. Section 7 is the "conscience clause" allowing parents to decide that their children, although attending a school where religious instruction is part of the curriculum, shall not attend the classes in that subject.

Section 8 gives power to establish nursery schools for children under normal school age and to attend to their health, nourishment, and physical welfare.

Section 9 allows grants from the authority to schools and educational institutions not under the jurisdiction of the authority. This grant is not to be so great as to exceed any deficit there may be in the management. The Department is to fix the sum to be paid by each authority to the teachers' training colleges.

Section 10 make it an obligation on an authority to pay part

of the expenses of a school maintained by another authority if children resident in the area of the first attend the school of the second; this provided that there is not suitable accommodation for the children in the area in which they reside.

Section 11 confers the power to lease or purchase land, even if necessary compulsorily. This section is of great benefit to us, as schools can now be built or enlarged in the most congested areas.

Section 12 confers on the authority the right to promote or oppose Bills or Provisional Orders.

Section 13 covers the right of levying an education rate and of receiving money from the Department.

Section 14 raises the school-leaving age to fifteen and states the conditions for exemption from this rule.

Section 15 provides the necessary authorization to proceed with schemes for continued education above the normal school-leaving age.

Sections 16 and 17 affect the employment of children either under age or in certain trades.

Section 19 covers the right to transfer reformatory and industrial schools from the Secretary for Scotland to the Department.

Section 20 gives the power to the King to appoint an Advisory Council of persons interested in educational matters to assist the Department.

Section 21 deals with the grants from the Education Fund.

Sections 22-26 cover the election and proceedings of Education Authorities and are in part already repealed.

Sections 27-33 are general clauses and are of the usual nature, explaining words and phrases about which difficulty might arise.

BUILDINGS AND EXTENSIONS.

A few words about recent extensions and improvements in buildings may not be out of place. In April, 1936, the *Universe* started a special Scottish edition, from which the following figures have been obtained. They are not complete, for they take account of only such news-reports of work done by the local authorities as found their way into the paper. But they give some idea of the large sums of money that are being spent on Catholic educational buildings.

In all, forty-nine schools are mentioned in the issues from May 8th, 1936, to June 4th, 1937. The cost, or in some cases the estimate, is given for thirty-four of these schools. The total of expenses shown there as incurred or approved for buildings and equipment is no less than £589,465—over half a million pounds in thirteen months.

The highest figure for any one school is £80,000; the lowest £50. In the first case, advanced schools at that price are being pro-

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vided for two districts in Glasgow. The second is the cost of putting in an additional window at a school where it was considered that the lighting was defective.

Most counties in which there are any Catholics are represented in this list. During the period covered, one authority voted travelling expenses to send Catholic children to a Secondary school outside the county; subsequently they asked for estimates to build a Catholic school within their own jurisdiction. These are but chance examples reported in a few issues of one Catholic paper; but they give some idea of the financial magnitude of the transactions recorded, and of the extent to which Catholics are able to profit by the public funds to which they contribute their full share as rate-payers and tax-payers.

AFTER EIGHTEEN YEARS.

Finally, it may be asked how the Act has in fact worked out in day-to-day administration, for in such affairs it is administration that matters. On this, it may suffice to record the experience of the Rector of an important town parish who has long, intimate and responsible acquaintance with the subject. He writes:—

“It is now safe to say that there is not a priest in Scotland but feels that we have reason to thank God for the 1918 Act. An intolerable financial burden has been taken from us, and yet our schools are as Catholic as ever. The general experience is that the Local Authorities have interpreted the Act in a generous spirit, and there has been the minimum of friction. Indeed, it may be said that, where minor difficulties have arisen, the fault has not always been on the side of the authorities.

“The time now given to religious instruction and observance is the same as before the passing of the Act, and our teachers are as loyal and devoted as ever, and thus the Catholic atmosphere is unchanged. The very large expenditure now being incurred in erecting new buildings, where required, could not have been undertaken by the former managers, and in this there is evidence of a desire on the part of the Authorities to give to Catholic children the same advantages as to others, whilst there is no lessening of the Catholic character of the schools. Experience is much more valuable than theory, and the happy experience of the working of the Act during eighteen years is its best testimonial.”

HOMILETICS

Twentieth Sunday after Pentecost.

GENESIS OF FAITH.

(i.) *The initial imperfect movement of the ruler towards Christ* arose through an impending calamity. He was a rich man with many servants, perhaps attached to the court of Herod Antipas, identified by some with the Chusa, Herod's steward, of Luke viii. 3. His wealth and surroundings made it difficult for him to enter the kingdom of heaven (Mark x. 23). Living at Carphanaum, a little distance from Cana where our Lord was, he must have heard of Christ and His teaching, but he did not accept it. "Unless you see signs and wonders you believe not." Under God's providence he was moved to approach Christ by his sorrow and need. Doubtless all the medical skill obtainable had been employed to heal the child, and he turned to Christ as the last possible hope.

(ii.) *His faith became perfect.* He first regarded Christ's presence at the bedside as a necessity: like any other physician He would be expected to administer medicine or do something on the spot. But Christ invited him to make an act of faith in His word alone and the ruler responded at once and believed. Surrounded, as the act of faith always is, by varying motives of credibility which lead up to it, the essential characteristic is the mind's assent to the truth which God has spoken. The ruler gave this assent. Otherwise he would have continued urging Christ to come and have a look at the child. We are told no more about the man, but we are entitled to hold that his faith in Christ deepened and that he believed everything else that Christ spoke. His faith resulted in works—it is the first example recorded of the conversion of a whole family. If the relation to Luke viii. 3 is correct, his wife was Joanna, one of the holy women who ministered unto Christ of their substance; also a woman of this name came, with Mary Magdalene and Mary of James, early in the morning bringing spices to the sepulchre. With full and perfect faith his prayer eventually would not be one asking for relief from anxiety and sorrow, but it would become "Thy will be done. . . . I will take my cross and follow Thee."

(iii.) *Practical applications:* (a) anxiety, suffering, the approach of death, are often the beginnings of a person's conversion to God. (b) The weak and imperfect in faith must be treated with kindness and indulgence and led on to more perfect things. (c) When insistent prayer for a temporal favour is answered, we should reflect that God will also grant spiritual favours which are more necessary for our salvation: resignation, humility, patience in suffering. Pilgrims to Lourdes receive such graces and many do not ask to be healed. (d) "If a man have not

care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel" (I Tim. v. 8). There are examples everywhere of a Catholic wife or husband who could bring their partner into the Church without the slightest difficulty. Cf. the undertaking before a Mixed Marriage. Is their own faith in the teaching of God very real or very strong, if they are not anxious to bring its blessings to those they love? The ruler believed and his whole house. Other examples: Lydia and her household, Acts xvi. 14; the keeper of the prison, Acts xvi. 31, 32; Crispus the ruler of the synagogue, Acts xviii. 8.

Liturgical material: prayers and rites of Baptism.

READINGS:

Newman: *Discourses to Mixed Congregations*, XI.

Hedley: *The Spirit of Faith (Our Divine Saviour, p. 113)*.

Twenty-first Sunday after Pentecost.

PREPARING FOR THE JUDGMENT.

(i.) *The Liturgy*. Since Pentecost the Holy Spirit is represented in the Liturgy of the time, between the Ascension and the last Sunday after Pentecost, as preparing the souls of men for the day when they shall see Christ their Judge. (Cf. notes on Eighth Sunday after Pentecost, July, 1937.) During the liturgy of these concluding Sundays there is continual reference to the earthly struggle between good and evil, truth and error, by which our souls are tested for eternity. In the *Introit* Mardochai commits himself to God in the struggle he is undertaking on behalf of his race. The *Introit* of next Sunday, "Si iniquitates observaveris," was on this Sunday in earlier missals. The *Gradual* seeks God as our support and refuge: He protected Israel on their journey out of Egypt. His aid is invoked, in the *Collect*, against our adversaries. The enemies besetting us are vividly portrayed in the *Epistle* and we are taught what armour to employ against them. Job, in the *Offertory* is a type of the afflictions and temptations which may beset us. God's final judgment on the wicked will be just—*Communio*. His justice is appeased by the Holy Sacrifice—*Secret*.

(ii.) *Unforgiveness*. The surest way for each individual to meet the terrors of the Judgment, and claim God's mercy and compassion, is by forgiving his fellow men and showing compassion towards them. The previous two verses (not in to-day's Gospel) contain Christ's teaching about forgiveness of injuries in answer to St. Peter. It is necessary seventy times seven times, i.e., there is simply no numerical limit. The story, as always, illustrates at much greater length the doctrine. The sole motive of the king's forgiveness of a huge debt is mercy and compassion. Similar mercy and compassion was due on the part of the forgiven servant towards his fellow, and for two reasons: he was of the same class and condition of life

with the same poverty and difficulties—this might be called the natural or humanitarian motive. The second and chief reason demanding compassion was that he had already himself experienced it in greater measure—this is the revealed or the divine motive and should be the stronger. (But frequently we notice that people with no religion are kinder than professing Christians.) The retribution is similarly two-fold: the fellow servants betray the man to his lord, but the bitterest retribution is from the Lord himself—who has shown himself to be a person of infinite compassion and mercy.

(iii.) *Its gravity.* The hard hearted, uncharitable, unforgiving person is in a perilous condition. The sin is reprov'd more often and more insistently by Christ than any other; it is, in fact, the only criterion mentioned in the description of the Judgment in Matthew xxv. 34. It is in the will, more deliberate than sins of infirmity, and therefore theologically graver. In Matthew xxv. 41, offenders are consigned to everlasting fire for this; the wicked servant can never pay his lord the debt and presumably he remains in prison permanently. Not that our forgiven sins, as it were, return when we refuse forgiveness to others—God's gifts are without repentance. But the guilt of this unforgiveness of ours is equal to the guilt of our forgiven sins; the punishment will be just as though our own sins against God had not been remitted.

(iv.) *Practical conclusions.* Few hear this gospel without misgiving: relatives and friends not on speaking terms; people of the same parish, communicating at the same altar, enemies because of some offence or family feud which should have been long ago healed. The thing is an offence to our fellow-servants, the angels and the just on earth, and still more against God. Reconciliation essential no matter who began the dispute. It is not weakness to make the first approach but true magnanimity. It must be "from the heart," not "I can forgive but I can't forget"; still less the cynical: "I will not only forgive you—I will forget you." Think over some real or imagined injury received and then, with Christ on the altar, say: "Forgive us our trespasses in the measure in which we forgive others." Christ demanded this of me. I can, as it were, demand it of Him at the day of judgment.

READINGS:

Hedley: *Light of Life* (Charity covereth a multitude of sins), p. 275.

Trent Catechism, Part IV, Ch. 14: Fifth Petition of the Pater Noster.

Twenty-second Sunday after Pentecost.

LOYALTY TO CHURCH AND STATE.

(i.) *Circumstances of the incident.* They had previously attempted a similar snare, Matthew xxi. 23 seq., "neither do I tell you by what authority I do these things" (re the Baptism

of John). Herodians appear to have favoured the Roman occupation, Pharisees were opposed to it; the tribute was *de facto* paid by all. If Christ answered in favour of the tribute he would be likely to lose the favour of the mass of the people; if against it he would be denounced to the Roman procurator as seditious. The Emperor, whose image was on the coin, was presumably Tiberius; "Caesar" was a name common to all the Emperors. It seems clear enough that our Lord's answer was designed, as on the previous occasion, to confound the questioners; the quandary was returned to them for solution. "Render therefore, etc." is established as an unassailable principle. The application of it to the political condition of the Jews at that time by the payment of tribute was not expressly taught by our Lord; after receiving the answer, it was still open to the parties concerned to dispute which things properly belonged to Caesar and which did not. Alternatively, if this reading of the incident appears unsatisfactory, it can be held that both parties recognized the *de facto* government of the country by using Roman coins; that some tribute was justly due, for the costs of administration, even though the government was *de jure* a usurping one; and that Christ was in favour of the tribute being paid.

(ii.) *The martyrs* at all times have been faced with a similar dilemma. The persecuting State represents its laws against religion as being directed against a menace to the State, e.g., the early persecutions of the Roman emperors and the attack on the German Church to-day. Usually the subterfuge is apparent. It was so particularly in the case of the English martyrs: the statutes made the celebration of Mass or the priesthood subject to the penalties of treason. Occasionally, it was not so apparent: the "bloody question," concerning the deposing power of the Pope, implicated their loyalty to the sovereign. Many escaped from the dilemma in one way or another. Some, e.g., BB. Felton, Storey, Woodhouse and Plumtree, felt they could not do so without grave disloyalty to the Holy See. They died for the papal supremacy rather than for the deposing power.

(iii.) *Practical conclusions.* In the main, the question what belongs to Caesar and what does not will offer no difficulty. It is apparent to all that the State must be resisted when it interferes with such things as the Mass and religious rites, or the substance of marriage and other natural rights of men. But there are some border-line questions which are not so apparent as clearly belonging either to Church or State. The Catholic Church is very much concerned with upholding lawful secular authority: concordats are made with States according to the circumstances of the time; always the *de facto* government is recognized, e.g., the French, Portuguese or Spanish republics. In all disputes arising both sides quote the text: *Render therefore, etc.*, stressing either the first or the latter part of it. A Catholic is free to favour any form of politics unless

and until it is declared by the Church to be unlawful. The Church does not condemn any political theory or programme unless it is manifestly sinful and wrong, e.g., Communism. The loyal Catholic, knowing that Christ is always with His Church, must then prefer God to Cæsar, since the Church is our guide to our final, spiritual, eternal end, but the State merely to that which is secular and terrestrial.

(iv.) *Liturgical indications* of the honour due to secular authority: places of honour, incensing, pax, given to civil magistrates; prayers, etc., for the king and rulers and references to the same in the *Evvltet*, the *Good Friday* prayers, and the *Litany of the Saints*; cf. also the *Coronation rite* used last May which is largely Catholic in origin and tone.

READINGS :

Keating: *The Things that are Cæsar's*, C.T.S., S. 70.
CLERGY REVIEW, V, 1933, p. 115, 183 (Church and Politics).
CLERGY REVIEW, II, 1931, p. 19 (English Martyrs).
Tablet, April 3rd, 1937, and seq. *The King's Crowning*.

Twenty-third Sunday after Pentecost.

FOREIGN MISSIONS.

(i.) *Missus a Deo*. God sent His Son to save all men, the Way, the Truth and the Life. The work of Christ continues in His Body which is the Church. Therefore, all the members of the Church share in this "Mission" of the founder, and His last will and testament to them was "Go ye and teach all nations baptizing them. . . ." That not merely the clergy but the laity also possess this power of the apostolate, to be used in collaboration with the hierarchy, is the inner and spiritual meaning of Catholic Action: its organization is accidental and external. The Church continues Christ's work and it must be, of its nature, a missionary body. Its members, each in his own degree, are "sent" to carry on Christ's saving work in the world. Also, from the slightly different aspect of "charity," the same obligation arises. We cannot love God unless we love our neighbour and assist him in need. Of all needs the spiritual are the most pressing.

(ii.) *The needs of the home Church* are more insistent and charity begins at home—a common objection which is responsible for a narrow, sectarian, parochial spirit in some people. It is best met, perhaps, by showing how the "home church" had its origin as a "mission," started by someone who regarded it as a "foreign" place. Cf. Prayers for Conversion of England: Eleutherius, Celestine and Gregory, bishops of the Holy City. To these and to St. Augustine and his monks England was a foreign place, but having souls for whom Christ died. Again, after the Reformation and right up to 1910, England was under Propaganda as a missionary country. The money for sustaining missionaries and grants to the Colleges

abroad at Douai, Rome, Valladolid, came largely from the papal treasury. In contributing funds for foreign missions we are returning what our fathers have received. The foundation of any parish in England, in more recent times, is usually due to the enthusiasm, energy, contributions of people in other places. Usually, the history of a parish can be traced back to various "Mother" churches. Freely you have received, freely give.

(iii.) *Practical conclusions*: (a) Prayer for missions and for vocations to them. (b) Interest in some foreign mission, e.g., by sending periodicals. Acquaintance with some English missionary college like Mill Hill. (c) Material assistance normally to be given through the A.P.F. Many spiritual privileges and indulgences are enjoyed by its members. It is established in about half the parishes of England. The *Holy Childhood* exists in less than half the Catholic schools of the country.

Liturgical material may be found in the *Mass for the Propagation of the Faith*, in the *Good Friday* prayers, in the "proper" of saints such as St. Francis Xavier. There is a plenary indulgence (April 14th, 1926) on the usual conditions, together with prayer in a Church on this day for the Missions.

READINGS:

Papal Encyclicals: *Rerum Ecclesiae* and *Maximum Illud*, C.T.S., Do. 154, 150.

C.T.S. pamphlets on Foreign Missions: *England and the Foreign Missionary Movement*, H. 166; *Epic of the Missions*, H. 240; *Fishers of Men*, D. 280, etc.

CLERGY REVIEW, Vol. III, 1932, p. 353; Vol. X, 1935, p. 35.

Twenty-fourth Sunday after Pentecost.

CHRIST THE KING.

(i.) *Liturgically ancient*. The Old Testament foretold Christ as a King (e.g., Isaiah ix. 6; Daniel ii. 44 and viii. 13; Psalms ii. 6 and xlv.). so insistently that many referred the prophecies to a purely earthly kingdom. The same idea of kingship occurs repeatedly in the New Testament e.g., Luke i. 32. It was, therefore, naturally preserved in the Liturgy, e.g., the Epiphany; *Te Deum*: *Tu Rex Gloriarum Christe* . . . ; Great Antiphons during Advent: *O Rex Gentium* . . . *O Emmanuel Rex et Legifer Noster*; Christmas Office: *Rex Pacificus*; Corpus Christi Invitatory: *Christum Regem adoremus dominantem gentibus* . . . ; Good Friday: *Regnavit a ligno Deus*.

(ii.) *Why a new Feast?* Because the Church, a living and growing organism, is accustomed to define or stress religious truths which are becoming forgotten or being denied. The simplest and most popular method of doing this is by introducing the doctrine into the liturgy more insistently; *lex orandi lex credendi*, e.g., elevation of the Oblation at Mass against the

errors denying the real presence of Christ; cult of the Sacred Heart to counteract the world's forgetfulness of Christ's love. The liturgical enthusiast who rather resents anything new is little more than an antiquarian scholar. It was necessary to recall that Christ is the King of Christian society and of all humanity, because the modern outlook, whilst conceding Him pre-eminence in the esteem of individuals, as the private matter of each man's soul, denies Him this place publicly in human society. Christ is supreme over all men socially as well as individually. Not that the Church wishes to favour monarchy more than any other form of rule. Christ is our supreme Legislator, our Judge, our executive Ruler, ideas aptly expressed by the notion of Kingship since these prerogatives are His by birth—"Who shall declare His generation," and also by conquest: "There was a crown given him and he went forth conquering" (*Apocalypse*, VI, 2): not by the blood of the conquered but by His own.

(iii.) *Loyalty*. Various are the relations between our souls and God: we owe Him love, obedience, even fear. The note struck by this Feast and its doctrine is the loyalty expected, corporately and publicly, on the part of a monarch's subjects: the kind of attitude shown by the masses of the people of this country on the occasion of the sovereign's coronation. It implies loyalty also to our ancestors, many of whom shed their blood rather than be traitors; loyalty likewise to the Church ruling in His name. If a subject is loyal, he need not always be waving a flag, but he lets people know it when the occasion arises—when his king is traduced, insulted, betrayed. He is not ashamed to proclaim allegiance even when his sovereign is unpopular with the masses. If nothing else will persuade us not to be ashamed of Christ and our Catholic name, we may think of the last great scene, when our King and Judge will disown us if we have disowned Him: "If any man is ashamed of me and my words. . . ."

READINGS:

Smith: *The Kingship of Our Lord Jesus Christ* (containing the Encyclical *Quas Primas*).

Hedley: *Light of Life* (My Kingdom is not of this world), p. 255.

Exercises of St. Ignatius: any commentary on "The Two Standards."

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NOTES ON RECENT WORK

I ASCETICAL AND MYSTICAL THEOLOGY.

BY THE REV. J. CARTMELL, D.D., Ph.D., M.A.

The Imitation of Christ has for five centuries been a text-book of spirituality. It lacks the more rigorous scientific order of certain other famous books, of the *Spiritual Combat*, for example; but, in compensation, it has an unction, fervour and persuasiveness, and a universal intelligibility which have assured it a wider public than its more logical rivals can attain. Recently, in one or two quarters, there has been a tendency to decry it; but no criticism can touch its substantial value, and it will always remain unique in its appeal.

Most people in this country would know that there has been some disputing about its authorship; but, not having been used, as have the French, to call the *Imitation* "the little Gerson," they have not had a bias from childhood against the claims of Thomas à Kempis. In Italy the rival of Gerson has been his Italian namesake, Giovanni Gersen, a fourteenth-century Abbot of Vercelli. No doubt Pius X was loyally thinking of the claims of Gersen when he denied Thomas à Kempis's authorship.

Gersen is generally disposed of as a fictitious figure. He is, as a French writer has cleverly said, "le fils d'une faute d'orthographe." Gerson, on the other hand, found vigorous support in the seventeenth century from Mabillon and his contemporaries, and he is still supported by a diminishing circle. But, in sober logic, he seems to have little in his favour. The style of the *Imitation* is quite different from his; it has solecisms and "Netherlandisms" of which he would not have been guilty. In matter and manner it is unlike his work, but perfectly reflects the "New Devotion" of the Brethren of the Common Life and the Canons Regular of Windesheim. Moreover, there is no mention of the *Imitation* or any part of it in the contemporary lists of Gerson's writings; and there is no really solid MS authority for his claim.

These remarks will serve as introduction to *The Following of Christ*,¹ which is a new English translation of what is claimed to be the original *Imitation*, written by Gerard Groote, Founder of the Brethren of the Common Life. It is a beautiful edition, printed in Caslon type. The translation is made from the original Netherlandish texts. In the Introduction the new theory of authorship is briefly set out. It is a theory which has been made popular in Holland in the last decade or so, chiefly through the labours of Dr. van Ginneken, S.J., Rector Emeritus of the Catholic University of Nymegen. The theory, which is based on the authority of the Lübeck MS, discovered in 1921, and on internal evidence, maintains that the *Imitation* was originally a kind of spiritual diary, kept by Gerard Groote. Hence much of it has an autobiographical character. Groote's

¹ Translated by Joseph Malaise, S.J. The America Press. \$2.50.

conversion can be detected in the early chapters of Book I, and his life with the Carthusians in the later chapters. The first twelve chapters of Book II also belong to the Carthusian period, or to the beginning of Groote's successful but too outspoken missionary career. The whole of Books II and III describe his spiritual progress, and from Chapter XXXV onwards reflect his conflicts of soul when the edict of the Bishop of Utrecht forced him into retirement in his monastery. The "diary" was published anonymously because Groote died under a cloud. Thomas à Kempis compiled and edited it for publication. He made many additions, most of them infelicitous, and confused the work by inserting the present Book IV between the naturally connected Books II and III.

This theory has not taken the Continent by storm. In 1934, Dom J. Huijben, O.S.B., a foremost authority, wrote three magnificent articles in *La Vie Spirituelle*, refuting the claims of Gerson. He makes no mention of the latest theory, but argues for Thomas à Kempis. So too does Dom Assemaine, O.S.B., in an article in the same review, October, 1935. In the first number of the *Zeitschrift für Ascese und Mystik* for the current year, Fr. Kneller, S.J., of Munich, writing on the popularity of the *Imitation*, takes à Kempis's authorship as established. Canon Vernet, in his *Medieval Spirituality*, which was written in 1929, when the arguments for Groote's authorship were already known, writes: "The glory of Thomas à Kempis lies, above all, in the *Imitation of Christ*. It is now proved that the author of the *Imitation* is neither John Gerson nor the problematic John Gersen of Vercelli. It is almost certain that it made its appearance in the very centre of 'The New Devotion,' and that it was written by Thomas à Kempis. The quite recent idea that it was composed by John of Schoonhaven and Gerard Groot, and merely compiled by Thomas à Kempis, has no solid foundation." The same writer, in his article on German Spirituality in the new *Dictionnaire de Spiritualité*, says that the *Imitation* is very probably the work of à Kempis.

Pourrat, in his well-known *History of Spirituality* (Vol. II, p. 264) is less sure of the author. He writes: "No doubt we shall never know his name. It is almost certain that he belonged to the Congregation of Windesheim. He drew up a collection of maxims, prayers, upliftings and colloquies (i.e., what the Middle Ages knew as a *raparium*), drawn from different writers or from the depths of his own soul for the use of the religious of his Order. This collection first consisted of one small work (the First Book), to which three others were afterwards added." Pourrat quotes Mourret (*Hist. Gén. de l'Eglise*, V, p. 130), who says that the four books of the *Imitation* are "only the *raparium* of a man of genius."

The latest (1936) French translator of the *Imitation*, l'Abbé Fernand Martin, adopts the theory of Pourrat as to the origin of the *Imitation*, but assigns it definitely to Thomas à Kempis. He traces the sources of the various books in the writers of the school of Windesheim. Book I contains the essential pages

of Gerard Groote, Florent Radwijn, John of Schoonhaven and John Vos of Huesden. Book II follows John of Schoonhaven and John Vos of Huesden, and is inspired by Ruysbroeck. Books III and IV depend on Gerlac Peters and Henri Mande. Thomas à Kempis compiled the books; he was a compiler of genius, so that he gave them a unity and originality of his own. He compiled all four; but it was some later writer who compounded them artificially into one work, called after the first Book the *Imitation*, or better, the *Following of Christ*. A Kempis himself regarded them as independent treatises, though naturally inter-related, as the spiritual writings of a definite school would be.

Messrs. Burns Oates & Washbourne have recently published a few translations of mediæval spiritual classics. It is a most praiseworthy undertaking, and deserves every success. The titles are: *St. Bernard on the Love of God*, translated in America by the Rev. Terence L. Connolly, S.J.;² *The Scale of the Cloister*, a small treatise on Mental Prayer, by St. Bernard's friend, Guy II, Prior of the Grande Chartreuse, translated by Bruno S. James, Parish Priest of Walsingham;³ *The Franciscan Vision*, a translation of St. Bonaventure's *Itinerarium Mentis ad Deum*, by Fr. James, O.M.Cap.;⁴ and *Spiritual Life and Progress*, a translation by Dominic Devas, O.F.M., of David of Augsburg's *De Exterioris et Interioris Hominis Compositione*.⁵

The *St. Bernard* book includes his *De Diligendo Deo* and fragments from his sermons on the Cantic of Canticles, which have the same theme. The translation was prepared for students of Coventry Patmore, who was largely inspired by St. Bernard. It is a simple and faithful rendering. The translator has added many notes, quoting other sermons of the Saint and showing how his teaching corresponds with that of St. Thomas. The treatise of St. Bernard has not the classic perfection of the famous work of St. Francis de Sales on the same subject. The "last of the Fathers" did not care for speculative thought. He has no learned mystical theories; he is content to expound the Scriptures and the great Latin Fathers, Ambrose, Augustine and Gregory. His piety is affective. He is the first Christian writer to rise from the full, loving contemplation of the human mysteries of Christ to the contemplation of His Divinity. He teaches that man begins with the natural love of himself, and thence progresses, through the sense of his needs, to the love of God for benefits received, and thence again, by reflection, prayer and obedience to the commandments, to the love of God for His own sake. Even the infidel should have the second degree, because "though he does not know Christ, he knows himself and the benefits which he has received." But the Christian should have it much more perfectly, for he realizes that God does not only give the occasion, create the affection

² Pp. xii., 259. 7s. 6d.

³ Pp. xi., 41. 1s.

⁴ Pp. ix., 73. 2s. 6d.

⁵ In two volumes, with index; pp. xiv., 150 and v., 217. 12s.

and consummate the desire, but that He also gives Himself: "He gave Himself to merit for us, He retains Himself to be our reward, He offers Himself as the food of saintly souls, He gives Himself as the price of the redemption of those in captivity." The highest love is contemplation, to which all else is ordered; St. Bernard loves to describe it in the terms of the Cantic of Canticles. St. Bernard's writings deserve to be better known, because of their clear teaching, illuminative phrases, human persuasiveness; and particularly because of the message they carry to the priest of to-day. "Il domina son siècle," writes René Dumesnil, in a beautiful little book, *Saint Bernard, Homme d'Action*, "et fut non seulement un grand saint par ses vertus, mais un grand homme par le profondeur de ses vues et la sagesse de ses décisions." The secret of his power was contemplation; and his message is that it will be the secret of ours.

The *Itinerarium* of St. Bonaventure has been called "The Golden Book of Franciscan Literature." It was written in 1259 on Mount Alvernia. St. Bonaventure was then thirty-eight years of age, and had been General of his Order for two years. The genesis of the work is thus described by Fr. James. "As the Saint meditated upon the miraculous happenings to the Poverello of Assisi, . . . the idea came to him to compose a work that would describe the soul's journey in search of God. The time had come for the Franciscan life to express itself in vision, and he who had helped not only to organize Franciscans but to justify Franciscan thought as well as Franciscan action was to be its predestined exponent." The sources of St. Bonaventure's thought can be traced to St. Bernard and Richard of St. Victor; but his treatment has much originality in that he weaves his doctrine round the concrete experiences of St. Francis, and shows a new feeling for creation, but above all in that he integrates the whole of thirteenth-century philosophy in the interpretation of the Christian life. In an able article in the *Vie Spirituelle* (May, 1937) the *Itinerarium* is discussed as "une philosophie de la mystique." But it must not be forgotten that for St. Bonaventure, as for all the great mediæval writers, philosophy was mystical; it was part of Christian Wisdom. Those who like philosophy will love this little book. But they must be prepared to fill in the gaps of the Saint's rapid thought; otherwise they will think him to be Anselmian or even Ontologistic in his proof of God's existence.

St. Bonaventure's own summary will best describe the contents of his treatise (and incidentally the value of Fr. James's translation). "In its progress towards the possession of God the soul has now passed through six stages. . . . In the first, the soul was led to God by going out to external things to admire in them the work of God's creative power. Then, looking at creation, the soul beheld God's footprints upon the world's surface: the material world became a mirror in which it beheld its God. Next, turning its attention inwards to itself, the soul began to reach God from a consideration of itself as

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God's created image, and then a further step was made when it began to behold God in the mirror of its renovated being. Whereupon, the soul was led to raise its gaze above and beyond itself, seeking, as it were, the light of God's countenance and rejoicing in its own progress. But no rest was possible until it found God in His own reflected light, for all this progress was achieved in a degree suitable for those who are still pilgrims on the way to God and who must depend upon their own efforts to scale the heights of contemplation. But when the soul shall have reached the sixth step and begun to contemplate the First and Highest Principle of all and Jesus Christ, the Mediator of God and man, then it shall have contact with spiritual things, so sublime that any comparison with created things becomes impossible, and so deeply mysterious that all intellectual keenness is unavailing. Then it will be swept up not only beyond the wonders of all creation but out of its very self and above it. By means of Jesus Christ, the Way, the Door, the Ladder, shall this transition be effected, for He is, as it were, the Seat of Mercy, placed upon the ark of God, and the Sacrament hidden from the ages" (pp. 69, 70).

David of Augsburg's work has been attributed to St. Bonaventure, whose contemporary he was. It is the best among many writings of the German Franciscan who preached and wrote incessantly. It was immensely popular in the Middle Ages; there are 370 MSS. which reproduce it wholly or in part. Its teaching is marked by clearness and solidity and an insistence on the realities of the spiritual life. Fr. Devas's translation is admirable.

*Comfort in Ordeals*⁶ completes the late Algar Thorold's translation of P. de Caussade's spiritual letters to religious. It forms a trilogy with the *Spiritual Letters of Père de Caussade* and *Ordeals of Souls*, and with them will shortly be published in one volume. We have already indicated the characteristic qualities of Caussade in reviewing the first volume of the trilogy.⁷ It is a pleasure to welcome at last the full set of his letters.

Father McSorley, who recently wrote a deservedly popular *Primer of Prayer*, has now published a selection of informal "meditations" as "a series of object lessons for the use of those who are learning the art of communing with God." Each prayer consists of reflections and acts of the will. The subjects treated (each in several meditations) are the Incarnation, Free Will and Sin, the Blessed Sacrament, the Last Judgment, the Sufferings of Christ, the Blessed Virgin Mary, the Mass, and the Holy Ghost. They are beautifully simple and direct. We would maintain that *Think and Pray*⁸ is one of the best books of affective meditations that have appeared.

⁶ Burns Oates & Washbourne, Ltd. pp. ix., 129. 5s.

⁷ See CLERGY REVIEW, Vol. VIII, p. 479.

⁸ Burns Oates & Washbourne, Ltd. pp. ix., 242. 5s.

The late Fr. Allan Ross's translation of the *Introduction to the Devout Life*, long familiar in the Orchard Series, has now been published in a larger type.²

II. HISTORY.

BY THE REV. ANDREW BECK, A.A., B.A.

The second volume of Dr. Messenger's great work *The Reformation, The Mass and The Priesthood*,¹ is a bulky production of close on eight hundred octavo pages, solidly bound. It is a work of such learning and force that it will certainly become a standard authority on the question of Anglican orders, and I feel sure that it will rank as one of the best pieces of historical work produced by a Catholic scholar in England in this generation. After the first four parts which made up Volume I,³ Dr. Messenger takes up the story again with the reconciliation of England to the Holy See under Mary, the foundation of the Elizabethan Church and its history under the Stuarts (Part Six), and then, in Part Seven, puts all these historical data in their theological setting, concluding in the last chapter with a long essay on the whole question on Holy Order, examining carefully and rejecting conclusively the Anglican claim to validity. A few words on each of these Parts will not be out of place.

It is a sad truth that the history of the Reconciliation with Rome has hitherto received no adequate treatment from historians. The political history is usually well done by authorities such as Tytler or Pollard; writers like Dixon and Gairdner have given good accounts of the external ecclesiastical story; but none of these writers seems to be acquainted with, or to have a proper understanding of, the whole canonical position rising out of the Henrician separation and heresy. Even Frere's valuable study, *The Marian Reaction*, though of immense use for its data, seems quite at sea over simple canonical terms. By Catholic scholars I think there is very little more than a rather scanty political sketch by M. l'Abbé Constant in *La Revue Historique* (T. CXII, 1913, pp. 1-27), and a fuller account by Dom Ance! in *La Revue d'Histoire Ecclésiastique* (T. X, 1909). Most of Dr. Messenger's chapters in this section are therefore in great part original work, and they show not only his own diligence in research but also the careful way in which the clergy ordained under the Edwardine Ordinal were examined and removed. The provisions of the Canon Law were fully carried out, and the simple and obvious explanation that benefice-holders might be either laymen, or clerics, or priests, removes the difficulties of apparent inconsistencies of procedure. The evidence that the Edwardine clergy were never recognised as validly ordained is overwhelming; and

² Burns Oates & Washbourne, Ltd. 3s. 6d.

¹ Longmans. 30s.

³ See CLERGY REVIEW, September, 1936.

Dr. Messenger shows that interpretations of the Bull *Præclara Charissimi* and the Brief *Regimini Universalis* such as those proposed by Dr. Frere or *The Church Times* will not stand serious examination.

When he comes to the Elizabethan Establishment, Dr. Messenger gives us again a careful account of the passing of the famous statutes of Supremacy and Uniformity. In dealing with the complicated story of the genesis of these bills he follows closely the conclusions of F. W. Maitland with further elucidations recently made by Mr. Gordon Smith,³ but I am not quite convinced that the Proclamation of March 22nd, 1559, permitting communion under both kinds, was in fact ever published. Father Pollen's reason for holding that it was never published is not convincing; Mr. Belloc and Professor Pollard are certainly wrong about it; but the exact sense of Il Schifonoya's letter to the Mantuan Ambassador Vivaldino is not completely clear. The matter is unimportant in a way, yet it is a good example of Dr. Messenger's careful efforts to throw light on the obscure points which still remain in our Reformation history. The best part of this section, however, is that which deals with the teaching of the Tudor and Stuart divines on the nature of their orders, on the meaning of the Mass and on the Real Presence. John Bale's mind on the subject is not obscure as a ripe sentence from his reply to Bishop Bonner's Visitation Articles of 1554 clearly shows—"And what is thy idolatrous Mass and lowsy Latin service, thou sobsbelly swillbowl, but the very draf of Antichrist and the dregs of the devil?" Jewel's teaching is in the same strain with somewhat less coarseness, though he is quite blunt on the subject of the "oily, shaven, portly hypocrites" who have been sent back to Rome. But the teaching of the Stuart Anglicans is less well known, and it is interesting to see how men like Mason, Ferne and even Bramhall give convincing testimony that they disclaim any power to consecrate or to offer sacrifice "for the forgiveness of sins." This is one of the most valuable parts in a book lavishly rich in full quotation.

Part Seven brings us to the theological discussion of these historical facts. We have in turn, fully treated, the Holy Office cases of 1684 and 1704, the Courayer controversy, and the famous discussions begun by Portal and Halifax, culminating in the Bull *Apostolicæ Curæ* of 1896. Here Dr. Messenger has published much hitherto unused material, and his story of the long investigations and discussions preceding the final decision makes one of the most interesting sections of the book. There follows a short account of the Malines conversations, and an examination of the recognition of Anglican Orders by the Old Catholics and the Orthodox Eastern Churches. One cannot help noticing the lack of candour among certain High Anglicans in the whole matter, and that the peculiar Eastern theology of "economy" makes the recognition of Anglican Orders by these Churches of

³ "The Bill for Abolishing the Pope," in *The Dublin Review*, July, 1933.

no significance at all. Ordination cannot be subject to a species of *sanatio in radice*—and even that without reference to intention. Personally I felt that although this section is very fully worked out, it to some extent spoils the balance of the book, and goes beyond the limits of the sub-title—"Rome and the Revolted Church." Dr. Messenger, however, uses this chapter to good effect in his concluding theological essay, which is a fine achievement in clarity, moderation and frank discussion, and by so much is the more damning in its final rejection of the Anglican claim to possess valid Orders. The whole book is solidly put together, clear and objective, less studiously controversial than the first volume (though Canon Wilfred Knox gets somewhat badly battered), and to the unprejudiced mind it must, I think, bring conviction. I suppose critics will pick holes in the details,⁴ but there should be no repetition of the stupid reference to Dr. Messenger's "half-baked history."

Now this is a book which must be got into circulation. For its size and solidity it is not expensive; but if you cannot buy a copy, get it through a library, and make other people ask for it in their libraries. It would be a sound piece of Catholic Action to perfect a technique of putting pressure on libraries for books we want. A dozen people in each parish could do it, and could get into circulation in their local libraries or in the County Library service a large number of Catholic books. *The Reformation, The Mass and The Priesthood* is one which every Catholic should ask for, and should make known to all his Anglican friends.

The subject of Reunion figures in two other historical works recently published. Mr. Hartmann's book⁵ is a study of the rise and political influence of the First Lord Clifford of Chudleigh, member of the Cabal of Charles II and Lord High Treasurer from November, 1672, till his retirement under the Test Act in 1673. The chapters worth noting here are those dealing with the negotiations carried on with the Vatican on the subject of the King's conversion to Catholicism, and the relations between Clifford and the Benedictine Father Cressy. A scheme for the Reunion of England with the Holy See, drawn up by the latter and preserved among the Ugbrooke papers, is discussed by Mr. Hartmann and given in full in an Appendix. It is interesting but a trifle ingenuous, and Dr. Messenger would doubtless show that Rome could not approve. Mr. Hartmann's book is a fine piece of original research. At first I thought that the Dr. Sparrow Simpson's *A Study of Bossuet*⁶ was equally objective and

⁴ E.g., the famous statute 8 Eliz. c. 1, is dated 1565, instead of 1566. With reference to this Act, which he discusses in detail, Dr. Messenger might well have quoted Maitland's telling comment: "Therefore, on this occasion, I do not hear Elizabeth telling a lie. At the very worst, she begs a question—a question that must be begged, if her Anglican settlement is to be maintained." (*Collected Papers*, III, 128.)

⁵ *Clifford of the Cabal*, by Cyril Hughes Hartmann. Demy 8vo. pp. xix.+350. Heinemann. 18s. 6d.

⁶ Pp. viii.+226. S.P.C.K. 8s. 6d.

unbiased, though clearly not so original. But I am not so sure. The author's method is to summarize the main arguments of Bossuet's chief theological and controversial works, and on the whole he succeeds admirably. But where Bossuet's work touches the Church of England, I seem to detect slight distortions of his thought. "Thus, according to Bossuet, the Anglican doctrine (of Article XXVIII) maintains concerning the Real Presence what Catholics and Lutherans alike are able to approve" (p. 118). Bossuet does say that, but in fact he qualifies his acceptance of the second part of the Article a good deal by taking the word "reception" in the same sense as that taken by St. John when he declares that "his own received him not." Dr. Sparrow Simpson makes no mention of this. The later chapters of his book read more like a series of lecture notes somewhat hurriedly strung together, and the whole book is sadly marred by careless proof-reading. Of a totally different character is Mr. Milton Waldman's *Biography of a Family*.⁷ This is modern historical biography with the accent not too much on the "historical." The central figure is Catherine de Medici, the Queen Mother of the last "shadow of the Valois," and the graphically told story centres round her efforts to hold the reins of power under the nominal kingship of her sons. Mr. Waldman writes vivid prose, and his chapter on the Massacre of St. Bartholomew is gripping even in its restraint. But—curious as it may sound—I think he has made the massacre *too* political in its conception and motive. The book will do good, of course, in killing the old anti-Catholic story, and it is certainly history without tears.

In *Blessed Agnellus and the English Grey Friars*,⁸ Fr. Gilbert, O.S.F.C., gives a brief and simple account, based largely on Thomas of Eccleston, of the life and work of the founder of the Franciscan houses at Paris and Oxford, of the chief lights of Franciscan learning, and of the subsequent history of the Grey Friars down to the celebration of the seventh centenary of the death of Blessed Agnellus in 1936. This is a popular work, written simply and for edification, but carefully accurate in detail, and the result of wide reading.

Sister Anne Hardman's life of Mother Margaret Mostyn⁹ is exactly the sort of biography we need in England. Based on a life written originally by her confessor, it gives a straightforward account of the life, labours and holiness of a "very typical Englishwoman" and a Catholic of the Penal days of the seventeenth century. Margaret Mostyn was one of that splendid band of English girls who left their native land to enter religion in one or other of the newly-founded English convents on the Continent. Sister Hardman has already told the Carmelite story

⁷ Longmans. 16s.

⁸ Crown 8vo. pp. xiv+134. Burns Oates & Washbourne. 5s.

⁹ With a Foreword by the Archbishop of Cardiff, and an Introduction by Mgr. Godfrey. Burns Oates & Washbourne. pp. xv.+149. 5s.

in *English Carmelites and Penal Times*, but here we have the narrative centred in a person remarkable for her union of sound commonsense and high spirituality. I like Mgr. Godfrey's suggestion that it was girls such as these who helped our English Martyrs to face their sufferings and to triumph. We should have many more of these English lives, in imitation of Sister Hardman's fine example.

*The Catholic Philosophy of History*¹⁰ is a compilation of seven papers read at the fourteenth annual meeting of the American Catholic Historical Association, held at Pittsburgh in 1933. The papers range from the "Two Cities" of Otto of Freising, to St. Thomas, Dante, Bossuet, and economic thought. The standards vary considerably, and personally I was most impressed with the short Introduction, and with Fr. Walsh's study of Dante.¹¹ The first paper is, I think, the least valuable historically.

I am sorry in a way that Messrs. Herder are going on with Mourret's *History of the Catholic Church*:¹² it is so obviously dated and in need of revision. I suppose the original French edition was a standard work in seminaries before the War, and of course the present volume has much that is extremely valuable, even though the narrative lacks colour. But, taking two points only, there is scarcely a word on Celtic Christianity in spite of, for example, Gougaud's classic, yet there is an Appendix of four pages on the Pope Joan fable which nobody but a Protestant Alliance lecturer bothers much about nowadays. It is a pity that a work like this, which has such solid merits, cannot be revised in its English version.

Space allows no more than a passing reference to two important French publications. Fascicule XV of Dom Charles Poulet's *Histoire du Christianisme*¹³ brings his story to the eve of the Reformation. He treats fully of the Church in France in the fifteenth century, of the problem of the East and of the beginning of Spanish unification. But Dom Poulet excels, I think, in his surveys of the movement of ideas, and the last three chapters of this well-produced fascicule dealing with the teaching of Duns Scotus, the "via moderna" and the Platonic revival are a most illuminating introduction to the religious and intellectual background of the Reformation. The other book,¹⁴ a first-class historical study, tells the story of the terrors of the Commune in Paris after the Prussian victory at Sedan and the collapse of the Empire. Revolutionary agitation stirred the working-classes, and for two months the Capital was under Communist control.

¹⁰ Edited by Peter Guilday, with an Introduction by Ross J. S. Hoffman. Crown 8vo. pp. xiv.+270. P. J. Kenedy & Sons, New York. \$3.00.

¹¹ *The Hibbert Journal*, July, 1937, contains a very capable article by Barbara Barclay Carter on "Dante's Political Conception."

¹² Translated by the Rev. Newton Thompson, S.T.D. Vol. III. Period of the Early Middle Ages. pp. 598. 18s.

¹³ Paris: Gabriel Beauchesne et ses fils. 25 francs.

¹⁴ *Les Drame de la Commune*, 18 Mars-27 Mai, 1871. By Marc-André Fabre. pp. 254. Paris: Librairie Hachette. 18 francs.

The fully documented story of the deaths of Mgr. Darboy and his companions, and of the further massacres at the Rue Haxo, makes one think of more recent events of the same kind beyond the Pyrenees. In that sense this valuable little book teaches a useful lesson.

A word on two notable articles among many in recent periodical literature. In "History Perverted into Propaganda,"¹⁵ Mr. J. A. Spender makes a strong plea against the "monism gone mad" of Marxian history. He asks for a commonsense attitude in which facts are allowed to speak for themselves, in which there is no far-fetched "interpretation of events" and no absurd wresting of fact to fit theory. The nonsense of the materialist interpreter of history is finely castigated, and the author pleads eloquently for the admission of spiritual values in man and his history. The other article¹⁶ is patchy but suggestive. The author shows that the disputes about the successor to Archbishop Bancroft in 1610 were not merely ecclesiastical, but beneath them was the crisis of the quarrel between the Church of England and Finance. Lancelot Andrewes, to judge from his writings, would have defended the old morality on Usury. He was passed over, George Abbott was chosen, and, according to Mr. Swabey, the pass was sold and the Church of England gave up her claim to judge business morality. The article is too violently anti-Calvinist but is most suggestive.

III. LITURGY.

BY THE VERY REV. MGR. CONSULTOR JOHN M. T. BARTON,
D.D., Lic.S.Script.

In an earlier number of this REVIEW¹ reference was made to the appearance of a new translation of the Roman Breviary which bids fair to supersede the well-known version by Lord Bute, first published in 1879 and re-edited in 1908. The work has now been completed with the issue of the fourth volume which, like the other numbers in the series, has been compiled by the Stanbrook Benedictines and revised by Mr. Charles Francis Brown.² In the course of the earlier review the opinion was expressed that the new translation marked an improvement upon preceding renderings, and nothing in the last volume seems to call for any reversal of this verdict. The introductory matter, consisting of Abbot Cabrol's introduction, a bibliography, the calendar, the general rubrics, the additions and variations, and various tables, is common to all four volumes. At the end of each volume are the Commons, the Office of the Dead and the Litany. A welcome addition to the Summer part is a trans-

¹⁵ *The Hibbert Journal*, April, 1937.

¹⁶ "The English Church and Money," by Henry S. Swabey, in *The Criterion*, July, 1937.

¹ Vol. XIII, No. 3 (March, 1937), pp. 98-100.

² *The Roman Breviary*. Part III: Summer. Burns Oates & Washbourne. 1937. pp. cxxiii.+838+217. Price 15s.

lation of the office of SS. John Fisher and Thomas More, concerning which there is the following note: "Although at the time of going to press, the following Feast has not been published for the Universal Church, it has been officially published for England and Wales. In view of the recent canonization, it has been thought well to include it here." This is, as will be noted, a slight departure from the original decision to include in the volumes the text of the Roman Breviary, and nothing else.

Some remarks may be offered concerning the translations of the Breviary hymns occurring in these volumes. As was explained in the March number, the guiding principle has been, in contradistinction to that followed by Lord Bute, to make no use of translations by non-Catholics. Hence, as might be expected, the lion's share of the renderings is the work of the late Fr. Edward Caswall, Cong. Orat. (1814-1878), and among the other translators are Cardinal Newman, Archbishop Bagshawe, Mgri. Hall and Henry, and Mr. Alan G. McDougall. It is, no doubt, in some sense a misfortune that the rule adopted forbade the inclusion of any versions by John Mason Neale (1818-1866), of whom Mr. E. H. Blakeney wrote in his attractive volume, entitled *Twenty-Four Hymns of the Western Church*:³ "Neale had certain qualities as a hymn-translator which have rarely been surpassed: at his best he is unrivalled. His eminence in this 'genre' is shown by the skill with which his versions are nearly always in the rhythm and measure of the originals; they can therefore be sung to the old melodies" (p. 77). Fr. Caswall was, however, a good second to Neale, and, as Mr. Blakeney writes, "was remarkable for his skill in making his versions close to the original; yet they read easily." In one or two cases it might seem that his renderings printed in this volume are inferior to those by his Superior and fellow-Oratorian, the great Cardinal. Thus, it is difficult not to feel that Caswall's version of *Lux alma, Jesu, mentium* is distinctly less happy than Newman's exquisite hymn (which occurs as No. 60 in the Westminster Hymnal), and that his rendering of *Te lucis ante terminum* is more mannered and less vivid than the Cardinal's translation which begins: "Now that the daylight dies away . . ." and which is included in Mr. Blakeney's collection.

A few small misprints have found their way into the bibliography on p. xxv. Thus "Baumer" should be "Bäumer," and "Parsh" should read "Parsch." The description of Mr. McDougall's volume *Pange Lingua* as "a collection of Breviary hymns" is slightly misleading. Actually, as the sub-title shows, the twenty-nine hymns in his volume are "Breviary Hymns of Old Use," many of which are found in the Mozarabic Breviary, the Severinian Hymnary and other collections, but not in the *Breviarium Romanum*.

Messrs. Longmans, Green & Co.'s "Second Spring Series"

³ The Latin text with a Verse Rendering of each Hymn, a brief Introduction, Commentary and Appendices. London: The Scholartis Press. 1930.

includes cheap re-issues of Abbot Butler's *The Vatican Council*, Wilfrid Ward's *Newman*, and other standard works. One of the latest volumes is a reprint of the late Dr. Adrian Fortescue's book, originally contributed to the "Westminster Library," *The Mass, a study of the Roman Liturgy*.⁴ This was first published in 1912, and was issued in a second edition in the following year. In his foreword, Fr. Herbert Thurston, S.J., explains that "in the present re-issue the text of the revised edition of 1913, save for the correction of a few palpable errors and misprints, has been retained entirely" (p. xxii.). Dr. Fortescue's bibliography has been reprinted in full, but a list of more recent books has been added to his. The present volume has already been noticed in the current number of the *Journal of Theological Studies*,⁵ where regret is expressed that the Foreword was not written at greater length and did not allow "fuller notice of the work of non-Roman Catholic scholars." It must, however, be said that, within the limits imposed by an essay of moderate length, Fr. Thurston has managed to discuss most, if not all, of the chief problems that need to be considered in this the silver jubilee year of Fortescue's first edition. Thus Dom Hugh Connolly's volume on the so-called "Egyptian" Church Order has shown that this work is to be identified with the Apostolic Tradition of Hippolytus, and is a fresh proof of the primitive character of some outstanding features in our modern Canon. Again, Dom A. Wilmart's argument that the letters formerly attributed to St. Germanus, Bishop of Paris, and ascribed to the sixth century, are a century later and of unknown authorship, has led to a reconsideration of some features connected by Fortescue and others with the Gallican rite. The Abbé Michel Andrieu's book *Immixtio et Consecratio*, published in 1924, has thrown fresh light on the question of communion under one kind.

In addition to these major questions, there are a number of secondary issues which Dr. Fortescue would have been forced to state somewhat differently if he had been re-editing his book in 1937. Some of these are mentioned by Fr. Thurston, though he concludes, in respect of other "seeming inconsistencies or questionable statements" which might be criticized: "I do not think that such cases are numerous, or that any of the opinions expressed in the book are devoid of respectable authority." Further, he rightly calls attention to the lack of unanimity among experts concerning some of these debated questions. Dr. Fortescue himself emphasized the relative unimportance of not a few matters which are discussed, but by no means settled, in the course of his work. It was a happy thought to include, as part of the foreword, the remarkable, and at times extraordinarily beautiful, letter which is reproduced from the *Memoir* by Canon Vance and the late Sir John Fortescue. "The writer of this letter," Fr. Thurston adds, "devoted as he was to

⁴ Longmans. 1937. pp. xxxii+433. Price 7s. 6d.

⁵ Vol XXXVIII, No. 151 (July, 1937), pp. 288-9.

linguistic and liturgical studies, was certainly no dried-up pedant who was unconscious of things greater and more important—both for this world and the next." It is a pleasure to welcome this new issue of a work by so notable a scholar and so incomparable a teacher, whose loss we all continue to deplore.

Dom Philip Oppenheim, O.S.B., is professor of Liturgy in the Pontifical Academy of Sant'Anselmo on the Aventine, and the author of a work entitled *Introductio in Literaturam Liturgicam, Conspectus historicus literaturae*.⁶ This is only the first part of a truly imposing manual of *Institutiones Systematico-Historicae in Sacram Liturgiam*, of which a full summary is provided as a leaflet in the present volume. Ultimately, there are to be two parts and many volumes in each part. Part I (*Liturgia generalis*) will include volumes on the science of liturgy in general, fundamental liturgy, a genetic history, comparative liturgies, the principles of liturgical theology (two volumes), and liturgy in its relation to Christian art. The second part (*Liturgia specialis*) will contain a whole series of volumes on "*Liturgia sacrificialis*," the liturgy of the sacraments and sacramentals, "*liturgia laudativa*" (i.e., the Breviary, the Martyrology, and other collections), and the liturgical year. According to the present reckoning there will be not less than thirty-five volumes in all, a figure which, rightly or otherwise, suggests that the work will take years to complete, and will be beyond the means of most students of the subject.

The only volume that has, so far, appeared is, in effect, a reasonably full bibliography which includes a due proportion of English works by Catholic and non-Catholic authors. It is, perhaps, unfortunate that the names of authors as recorded in the index and elsewhere are not always given correctly. So the former Bishop of Truro, Dr. W. H. Frere, appears on p. 75 under a dichotomized aspect as "*W. et H. Frère*." Dom R. H. Connolly, O.S.B., is mentioned on pp. 58-9 as "*Hugh Connolly*" without the "*O.S.B.*," but elsewhere, and in the index, his initials are given as "*K.H.*" Mr. Warren's book on the liturgy of the antenicene Church is referred to, on p. 9, n. 4, with Arian implication, as being concerned with the "*anticene Church*." The volume by Neale and Forbes is styled on p. 27, "*The ancient Liturgies of the Gallican Church*," though it is correctly cited on p. 59, n. 4. The "*Index Auctorum*" is not wholly satisfactory since, in a number of cases, the author's surname is given without any mention of his initials, e.g., Biron, Bona, Ceriani, Fessler, de Herdt, Hussey, Maskell, Neale, Newman, Oehler, Parisot, Rampolla, Van der Stappen, etc. It is to be hoped that these slight inaccuracies may be eliminated in future editions.

A glance at the catalogues produced by some of the Catholic publishing houses abroad will suffice to show that, whereas our English output of liturgical books by Catholics is excessively

⁶ Marietti, Turin, 1937. pp. 103. Price 8 lire.

modest, there is a constant stream of such books from French, Austrian and American presses. Readers of German will do well to obtain and study the catalogue of books issued by the Volksliturgisches Apostolat of Klosterneuburg bei Wien. Some of the outstanding publications of this press will be noticed in a future issue of these notes. Meanwhile, it is important to remark that the Liturgical Press, Collegeville, Minnesota, is responsible for the useful magazine *Orate Fratres*, which has now reached its eleventh volume, and for a series of study club outlines, dealing with the Liturgical Year, Liturgy and the Liturgical Movement, the Eucharistic Sacrifice, and the Sacramental Liturgy. These are obtainable for the small sum of five cents apiece, together with larger, but quite inexpensive, works by a number of well-known authors.

QUESTIONS AND ANSWERS

VERNACULAR IN THE LITURGY.

1. When administering solemn Baptism may the Latin text of the interrogations and answers be omitted if the "patrinus"—or an adult "baptizandus"—is unable to answer in Latin?

2. At a wedding is it permissible to repeat the prayers in English after reciting them in Latin? The custom of prayers in the vernacular at the funeral service might be adduced as an analogy. (P.H.)

REPLY.

(i.) It is not permitted to omit altogether the Latin questions and answers in the baptismal rite. The priest should himself repeat the Latin answers, if the god-parents or adult subject cannot do so. The *dubium* was thus answered by S.R.C., March 5th, 1904: "An adhiberi possit idioma vernaculum in administratione baptismi? Affirmative quoad quaestiones et responsa patrini vel matrinae, si eadem a parrocho prius sermone latino recitentur."¹ Other earlier and equally explicit instructions of the Holy See are quoted by the authors, notably by Bucceroni, *Enchiridion*, n. 255.

(ii.) At funerals the priest is bound to use the Latin text of the *Ordo Administrandi, De Exequiis*, an application of the rule that in sacred functions the minister must follow the approved liturgical books. Cf. Canons 733, 818 and 2378. This rite, unlike the rite of Baptism, contains no English prayers. The earlier edition of the *Ordo Administrandi* contained an English Appendix, including "Recommendation of a departing soul"; the two concluding prayers: "To Thee, O Lord, we commend . . ."; and "Grant, O Lord, we beseech Thee . . .", together with the *De Profundis*, are usually recited at the end of the funeral office at the grave. They are printed in the

¹ Vermeersch, *Periodica*, Vol. III, p. 287; it is not amongst the *Decreta Authentica*.

cheap texts of the Mass for the dead and the Funeral Office, and the custom of reciting them was sanctioned by the English Bishops, April 29th, 1908.²

A reply, S.C.R., April 29th, 1931, not published in the *Acta*, was given to the Bishop of Rochester (U.S.A.), forbidding vernacular prayers between the "Deus cui proprium . . ." and the "In paradisum." A translation of this decree may be seen in Bouscaren, *Canon Law Digest*, p. 368. In some respects it is not very clear, but a reference is given to *Decreta Authentica*, n. 3790, forbidding a curious mixture of English and Latin in Vespers of the Dead, and it is fairly evident that what is forbidden is interspersing English prayers with Latin in the rite itself. This is not permitted except when expressly allowed, as in the Baptismal rite.

(iii.) Any argument drawn from the use of the vernacular at baptisms and at the close of funerals, in order to justify its use at other liturgical rites, must be used with the greatest caution. The Church is traditionally opposed to the use of the vernacular, at least in the Western Church, during liturgical functions, because, amongst other reasons, many heretical sects have started from this custom.³ If the proposal, in the above question, is to intersperse the Latin rite at weddings with English versions of the original, the answer must be that it is not permitted. The only English sentences which can lawfully be used within the rite are those given in our *Ordo Administrandi*.

(iv.) A desire to use the vernacular as much as possible is an almost necessary accompaniment of the movement in favour of popularizing the liturgy. The solutions given above concern the law as it is at present. In many quarters a strong plea is being made that the law should be amended in this respect. For the moment, we must be content with familiarizing the laity with the liturgy by the use of books giving a vernacular rendering of the Latin text. Also, there is not only no prohibition, but a positive recommendation to the clergy, in the *Council of Trent* and the *Roman Catechism*, to explain the meaning of these rites to the people. The rubric immediately preceding the rite of Extreme Unction directs: "Deinde piis verbis illum consoletur, et de huius Sacramenti vi, atque efficacia, si tempus ferat, breviter admoneat." There is no better way, it would seem, of observing this rubric, than by reading a version of the prayers contained in the rite. The same applies to any sacrament, including Matrimony. Either before or after, the priest can explain the text giving a trans-

² Cf. Dunne, *The Ritual Explained*, p. 120: "The priest is bound to recite the whole of the Latin Prayers contained in the *Ordo Exequiarum*, after which any English prayers may be said. As a rule, the priest and people recite in English at least the *De Profundis*, and not unfrequently the priest repeats also in English other parts of the burial service which seem to him appropriate."

³ Cf. Callewaert, *Liturgicae Institutiones*, §123.

lation of the prayers. But, in our present discipline, it is not permitted to use the vernacular in the rites themselves, except in the instances where it is expressly allowed.

E. J. M.

REQUIEM MASSES.

(1) On the third, seventh and thirtieth day after decease or burial, when for a priest the first Mass of All Souls' Day is used, is the prayer assigned for those three days at the end of the Mass "in die obitus" to be recited or the prayer 7 among "Orationes diversae pro Defunctis"?

(2) In a reply given in CLERGY REVIEW, page 239, September, 1933, it is stated: "The Mass 'in anniversario' enjoys similar privileges but it must always be sung. The obligation of always singing the Mass 'in anniversario' is not laid down in Rubric 6, Tit. III (Additiones et Variationes in Rubricis Missalis). The Rubric is: "In die autem III, VII, XXX, et anniversaria ab obitu vel depositione Defunctorum . . . in qualibet ecclesia permittitur unica Missa pro Defuncto, solemniter vel etiam lecta, dummodo. . . ."

(3) Should this privilege of saying on the anniversary day "unica Missa etiam lecta, dummodo . . ." be admitted does it apply not only to the first anniversary day after decease or burial, but also to the anniversary day of following years? (G.D.)

REPLY.

ad. 1. The rubrics are variously interpreted. Some hold the view that the prayers should be n. 7 inter *Orationes Diversas*,¹ and we think that this is correct. Others hold that the prayers should be those "in die tertio," printed at the end of the Mass *In Die Obitus*, the name being qualified by the word "sacerdotis."²

ad. 2. We did not make it clear in our earlier reply that "anniversary" has a strict meaning and a wide meaning. Strictly speaking "in die anniversaria" means the return each year of the day and month of a person's death, and this is the day referred to in n. 6 of the Rubrics quoted. In a wider sense "anniversarium" means the various occasions mentioned in n. 7 of the Rubrics. The obligation of a sung Mass has reference to "anniversary" in the wide sense, e.g. a Mass celebrated annually for the members of a Confraternity.³

ad. 3. As implied in the above ad. 2, we are of the opinion that "in die anniversaria" in the strict sense, as dealt with in Rubric 6, refers to the annual return of the day and month of a person's death, and is not restricted to the first anniversary only. Except for *L'Ami du Clergé*, 1922, p. 816, we cannot find any author explicitly supporting this view. They mostly do not advert

¹ *Ephemerides Liturgicae*, August, 1921, p. 341; Aertnys, *Compendium*, n. 155.

² *Irish Ecclesiastical Record*, 1923, XXI, p. 536.

³ Groegaert, *Tractatus De Rubricis Missalis Romani*, p. 226.

to the dubium. Woywood holds the opposite: "In the strict sense an anniversary Mass is celebrated one year after either the death or burial. . . ." *Decreta Authentica*, n. 2361, ad. 4, and Vol. IV, p. 244, discussing a bishop's anniversary, take for granted that it is repeated each year.

INDULGENCE FOR CONVERTS.

When a convert doubtfully baptized is received into the Church, he may if he wishes make his confession after reception to some priest other than the one who receives him. In this case how is the Plenary Indulgence to be granted to the convert? Can the priest who hears the convert's confession impart the Indulgence? Or can the priest who receives the convert sub-delegate the confessor for this part of the ceremony? Or can the priest who receives the convert at some time after his confession impart this Indulgence omitted in the actual ceremony? (IGNARUS.)

REPLY.

(i.) There is some reason for doubting whether this Indulgence still exists everywhere in England. In the pre-Code faculties given, for example, in Westminster, the power to grant this Indulgence, together with a Plenary Indulgence in the hour of death, was contained under n. vi. On the promulgation of the Code, priests were informed that this n. vi. was omitted and they were referred to canon 468, 2, which grants the faculty to all priests "in the hour of death" but makes no mention of "converts." Moreover, this particular grant is not contained in the usual *pagella* of Quinquennial Faculties granted to Ordinaries. It can be obtained and it is included in the Faculties given by Propaganda for missionary countries. Vromant, commenting on these faculties for Missions, notes that it can be delegated to priests by Ordinaries and requires the usual conditions of Confession, Communion, and prayer for the Pope's intention. Our *Ordo Administrandi*, Cap. IV, n. 4, suggests a form to be used "if the priest enjoys the faculty." If the priest has the faculty from his Ordinary it would be mentioned in the *pagella*. It is not mentioned in some of these documents, but it may be in others. The whole matter of Indulgences is exceedingly difficult owing to their multitude, to the constant changes and modifications, and to the manner in which so many of them overlap.

(ii.) Supposing every priest has the faculty from his Ordinary to grant this Indulgence, we are of the opinion that, the faculties being for the internal forum, the grant must be made by the priest in the confessional. If, on the other hand, the concession is given with the document permitting the reception of a convert, and which grants the faculty to absolve from censure in the external forum, the Indulgence must be given by the priest who reconciles the convert publicly.

E. J. M.

* *Liturgical Law*, p. 291.

A CANON'S CASSOCK.

Will you kindly inform us if it is right in England for a Canon to wear the cassock with pink buttons and piping all day long. I query the practice because I am told it is a choir dress, and, therefore, as unsuitable in the dining-room as would be a surplice. ("CANON.")

REPLY.

The cassock (*vestis talaris*) as described above is part of the *choir dress* of canons in most of the English dioceses. Amongst the useful collection of documents relating to English Chapters,¹ we find its description on page 36 in a document from the Holy See dated May 14th, 1858, together with the warning, "*custodiantur ecclesiasticae praescriptiones circa tempus, ac loca, quibus vestium Canonicalium ornamenta adhiberi, ac gestari queant.*" The different choir dress conceded, for example, to Westminster is mentioned in a document of January 6th, 1901, page 44, together with the warning, "*ut ea utantur dumtaxat in choro, quatenus huic intersint . . .*" It is certain that the choir dress may not be used as an ordinary garment about the house. Some dioceses have no special choir dress. The Canons wear a cassock and surplice and, inasmuch as the cassock is identical with any other cassock, it may be worn, of course, for general purposes. If the canon's choir cassock is not identical, as is the case mentioned in the Statuta, page 35, a *dubium* arises which may be solved, in our opinion, according to the terms of Canon 136 §1: "*Omnes clerici decentem habitum ecclesiasticum, secundum legitimas consuetudines et Ordinarii loci praescripta, deferant. . . .*" In our view, a black choir cassock with red piping may not be worn outside of choir unless the Ordinary so directs or unless it is permitted by lawful custom. We think it is lawful in any given diocese if, as appears often to be the case, all the canons have always followed the custom. In cases of doubt the matter should be referred to the Ordinary. E.J.M.

¹ *Statuta Capitularia*, Art and Book Co., 1907.

BOOK REVIEWS

Man and Eternity, Cambridge Summer School Lectures for 1936.
(Burns Oates & Washbourne, Ltd. pp. xiv. and 271. 7s. 6d.)

The subject chosen for the Cambridge Summer School for 1936 was Eschatology, which to some of us did not sound very promising though we recognized that it was necessary for the rounding off of the theological plan of the series. The book before us, however, proves that our fears were unfounded, for the lecturers give a fascinating survey of these confines of theology as far as they are officially charted. The subject could easily lend itself to indiscreet speculation, but no single author has yielded to the temptation so to indulge himself. The reader is frequently warned that he must be content to accept the common teaching of theologians and to be on his guard against imaginative excesses.

The doyen of the School, and its most faithful supporter, Fr. C. Lattey, S.J., writes the Preface and contributes the opening lecture on "The Old Testament Doctrine of the Future Life," in which he indicates the development of the doctrine amongst the Hebrews. In a long discussion of *Sheol* it is made manifest that this includes the idea of survival. The Hellenistic period produced a more complete doctrine of immortality with rewards and punishments. Another veteran, Fr. Alphonsus Bonnar, O.F.M., deals with "The Destiny of the Unbaptized" and produces a remarkably clear and definite account of the Catholic teaching on this subject. One of the most difficult details of the programme, the "Resurrection of the Body," was confided to the capable hands of Dr. Cartmell who proves the doctrine from Scripture and the Fathers and explains the endowments of the glorified body. He even finds a little space to consider the attractive philosophical theory according to which the permanence of the substantial form guarantees the identity of the risen body with the soul's life-partner, though he himself will have none of it: "There is no doubt that identity could be assured by the presence of the one soul in any matter. But the question here is not what could be but what will be. Only God can tell us what will be; and God seems quite clearly to have told us through the continuous tradition from St. Paul onwards that the identity will be in the material element of man itself and not merely in the formal element which is the soul" (p. 103).

The majority of readers will probably seek out first the chapter on Hell which is contributed by Dr. Davis, the Vice-President of Oscott College; and while they may not be roused to that "devotion to Hell" which is occasionally met with in pious souls glowing with admiration for God's justice, they will find here a very careful and systematic proof of the essentials of the doctrine. Dr. Davis takes pains to show the reasonableness of the dogma and the futility of the common sentimental objections to it. He makes an excellent point (with a very apt quotation from Bradley in support) by establishing the retributive nature of punishment.

The history and the practical applications of the doctrines of Purgatory and Indulgences are dealt with in a long chapter by Fr. Moncrieff, O.P. His section on Indulgences will be found of particular value for ready reference to the details of Canon Law on this very elusive subject. Dr. Patten gives a scholarly account of "The Last Day and the Coming of Christ" in a chapter which is made very readable by the lecturer's customary ease and precision of writing. The compenetrating theory of prophecy to which both he and Fr. Lattey refer is beautifully illustrated by Fr. Martindale, S.J., in a paper on "The Apocalypse and Everlasting Life." Many will acknowledge themselves to be in still deeper debt to Fr. Martindale on account of this chapter in which they will find a much needed key for the reading of St. John's revelations.

Abbot Vonier in his lecture on Heaven shows that easy efficiency which is the outcome of a master's familiarity with the sum of dogmatic theology, and that width of sympathy which never allows him to forget the needs of the little ones of Christ's flock: "There is in the dogma of Heaven a popular side which Catholic theologians have every reason to encourage."

Newcomers to the school are, if I mistake not, Dr. Morris, of Mill Hill ("St. Paul's Teaching on the Future Life"); Dr. Heron, O.F.M., of Woodford Friary ("The Spirituality and Immortality of the Soul"); and Dr. Curtin, of Womersley ("The Particular Judgment"). Dr. Morris had a very comprehensive subject, but his material is splendidly managed. Dr. Heron gives us an acute philosophical analysis, and Dr. Curtin combines a wide range of scholarship with very exact and careful exposition.

In 1935 there was a large proportion of laymen among the lecturers, and this innovation was greeted with much applause. The present volume provided very little scope for any but professional theologians, but "Death from a Medical Point of View" was obviously in place and called for a Doctor's treatment. Contributing an instructive and interesting paper Dr. O'Donovan takes his place in this clerical symposium with the natural ease of a Catholic layman who, with the sense of respect for the clergy, unites a proper appreciation of the dignity and autonomy of his own profession.

In sum, regarding this book in particular, one may readily endorse the commendation applied by Fr. Lattey to the whole series: "For priests it furnishes an excellent opportunity of making sure that they are advancing rather than losing ground in their professional knowledge; for all who teach religious doctrine it lends depth and interest to the syllabus; to the educated laity it offers a valuable opportunity of bringing their knowledge of their own religion up to the level of their more secular knowledge and reading; to the thoughtful non-Catholic it offers, not controversy, but the best sort of exposition."

T. E. F.

CORRESPONDENCE

"SAFE PERIOD."

Father J. A. McHugh, O.P., writes from New York:—

I have read with much interest the letter on the "Safe Period" by Major Trappes-Lomax published in your July issue. I think the position taken by the Major is entirely sound. Why keep this knowledge of a thing good in itself from people when we know that the use of contraceptives is well nigh universal?

As regards the ruling of the S. Penitentiary of 1880, it would seem safe to state that the Holy See would be the first to adapt its disciplinary legislation of fifty-seven years ago to modern conditions. As to scandal in making the sterile period known, does it not seem that the scandal would be the other way around, namely, in the concealment of truth in an important matter? Surely those who would abuse the knowledge of a natural law are already breaking the natural law by the use of unnatural means. And without a doubt sins against nature and the abortions that follow and the defections from the Church that result are far graver evils than the abuses that might happen from a knowledge of the sterile period.

This also answers the question whether the "evil resulting from a knowledge of the safe period must be tolerated for the sake of the good that some may lawfully derive from it." I believe with Major Trappes-Lomax that instead of evils resulting from this knowledge to-day, immense good would come from it, by "leading to an almost complete abandonment of mechanical contraceptives among Catholics and to the closing of a very real source of leakage to our Catholic numbers."

It seems rather childish to inquire whether there is any other way of securing these benefits except by open propaganda. What other way could there be? Does anyone suppose that the knowledge of the safe period communicated by the priest in the confessional or by a physician in his office will be kept secret by the recipient? Of course not.

These are my considered opinions on the points herein treated, and I speak as a theologian and the author of "Moral Theology: A Complete Course in two Volumes." I mention this last fact only to give some weight to the views expressed above.

[Editor's Note.—We print Fr. McHugh's letter, but with all respect for our esteemed correspondent's unquestioned authority, we see no reason to change our view on this important matter. There may be further correspondence, and if so Canon Mahoney will sum up at the end.]

ROSARY INDULGENCES.

"Parochus" writes:—

The CLERGY REVIEW for August, 1937, pp. 308-10, dealing with the above, gives rise to a question which may have occurred to other parochi besides myself. While I think it well that our good people should be able to get their beads "indulgenced" by their own clergy, and not have to seek out a "Regular," the method of securing the requisite faculties by the secular clergy would seem to be too haphazard. For a curate to obtain and use such faculties would, I submit, cause "admiratio" among the faithful, unless the parochus had the same powers. Would it not be more fitting that the parochus in each parish should obtain such powers, and if granted to one or more curates in a parish in addition, the use of such faculties to be *cum dependentia parochi*?

FIRST THURSDAY.

"Minimus Apostolorum" writes:—

In consideration of the increased interest of all Catholics, the clergy in particular, in the recently approved devotions for the first Thursdays (or Saturdays), the object of which is the sanctification of the clergy, is it possible that anyone will take the lead in petitioning the Holy See for the inclusion of the feast of our Lady, Queen of Apostles, in the Roman Calendar, when it (or the day following) might well be made a day of general intercession for the clergy? One notices that the Holy See has granted a Plenary Indulgence for this feast, but so far as most people are concerned, the feast does not exist.

The writer understands that the feast of our Lady, Queen of Apostles, would be observed on the Saturday within the Octave of the Ascension.

DICTIONNAIRE DE THÉOLOGIE

From time to time references have been made in the *CLERGY REVIEW* to the appearance of sections of the great French *Dictionnaire de Théologie Catholique*, first edited by Vacant and Mangenot, and since 1922 by Professor Amann, of Strassburg. A triple fascicule has appeared recently, which carries the work well into the letter R, and the publishers, Messrs. Letouzy and Ané (87, Boulevard Raspail, Paris) are able at last to calculate the probable number of fascicules which will be required to complete it. Accordingly, they are at this moment offering exceptionally favourable terms to those who are willing to subscribe for the whole work. For the sum of 3,750 francs, less 10 per cent. for cash, but plus a sum for carriage, one can now obtain the whole of the thirteen volumes which have so far appeared, and the subsequent issues.

According to the plan of the work it is designed to contain "an exposition of the doctrines of Catholic Theology, their proofs, and their history." In the exposition of doctrines, points which are de fide, or theologically certain, are determined with precision, according to the teaching of the Church and the common opinion of theologians. On matters which are freely discussed amongst theologians, care is taken to set forth the various views held, and the Dictionary as such remains neutral. One might wonder how this could be put into practice in such hotly disputed questions as that of Physical Premotion. The Editors here have, very wisely, allowed different authors to put forth their views, in articles under different headings. Thus, the general Molinist view is well set forth under the title "Molinisme," by the Abbé Vansteenberghe, running into close upon a hundred columns. The Thomist view is set forth under the heading "Prémotion physique," by that redoubtable champion Père Garrigou-Lagrange, and also in an article on Predestination, by the same Dominican.

We already gather that occasionally one and the same subject is treated in several articles, and it is interesting to notice the number of articles dealing with Anglicanism. Thus the first volume contains one by Dom Gatard, O.S.B., on "Anglicanisme." Then there is a short article on "Episcopaliennne Eglise," by J. de la Serrière; a long article on "Ordinations Anglicanes" (some forty columns), by L. Marchal; another lengthy article on the Oxford Movement, by the same writer, and an extremely interesting account of modern developments under the title "Puséisme." In addition, there are lengthy references to Anglicanism under other headings. Other heretical and schismatical bodies receive equally adequate treatment. Luther receives nearly two hundred columns; Calvin and Calvinism occupy a hundred columns between them (Baudrillart); Arianism has almost a hundred columns, Nestorianism has two hundred and fifty columns, and so on.

This shows that the work is indeed no ordinary "encyclopædia," but rather a marvellous collection of exhaustive treatises on particular subjects of theological interest. It is no exaggeration to say that some of the articles which have already appeared have made theological history. Amongst them we may single out the monumental article on St. Augustine, by Portalé; the article on the Eucharist, by Mgr. Ruch, now Bishop of Strassburg; the article on Albert the Great, by the late Père Mandouret; the article on Dieu (550 columns, by Père Chossat, and others), that on Papal Infallibility, by Dublanchy; and that on the Immaculate Conception (nearly four hundred columns), by Le Bachelet and Père Jugie. Also we must not omit to mention the magnificent articles on ecclesiastical history and patristic subjects contributed by the late Mgr. Batiffol, and the Abbé Barty.

Naturally the greater part of the articles have been written by French Catholic scholars, but there are some notable exceptions, and it is interesting to see that the article on Newman was contributed by Fathers Tristram and Bacchus, running into seventy columns. But the fact that the editors have been able to rely almost entirely on French speaking scholarship is in itself a great tribute to that nation, and indeed the work itself deserves to be counted as one of the great glories of the French Church. Even so, it is as universal in its appeal and in its usefulness as is the Catholic teaching itself, which it is planned to expound, and it is likely that with the very favourable subscription terms just introduced by the publishers, the work will now have a wide circulation amongst English-speaking peoples. It already occupies a position of honour in places such as the Reading Room of the British Museum, and it should certainly be found in every good reference library. In addition, we feel sure that many priests and theological students will take this opportunity of obtaining a set for their own use.

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